

BIBLICAL CREATION

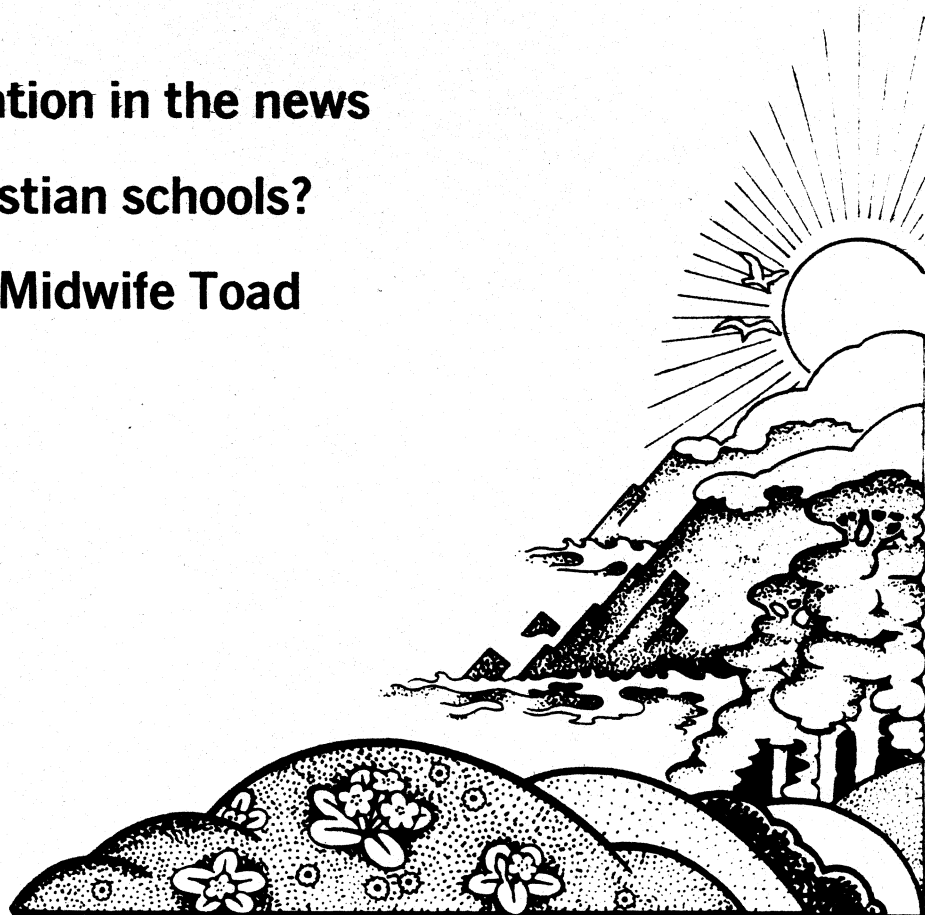
JOURNAL OF THE BIBLICAL CREATION SOCIETY

3:8

Creation in the news

Christian schools?

The Midwife Toad



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Editorial Committee

The Revd Nigel M. de S. Cameron, M.A., B.D.
Research student. New College, Edinburgh

J. Gordon McConville, M.A., B.D., Ph.D.
Lecturer in Hebrew and Old Testament,
Trinity College, Bristol

The Revd John C. Sharp, B.Sc., B.D., Ph.D.
Minister of the South Parish Church, East Kilbride

David C. Watts, B.Sc., Ph.D., M.Inst.P., C.Chem., F.R.S.C.
Lecturer in Materials Science, University of Manchester
Director of the Research Laboratories of the Turner Dental School

EDITORIAL

FOUR YEARS ON

When a group of friends met together to plan the launch of the *Biblical Creation Society* late in 1976 they had little idea how things would turn out. They thought they might gather two or three score of like-minded people, who would work together in the cause which united them. But, though their expectations were limited, their hopes were high and their goals especially so. They did not aim simply to give mutual encouragement to scattered creationists about the country. They aimed to change the whole climate of opinion amongst evangelicals in Britain.

For in this country, it seemed to them, theistic evolution had become well-nigh established as 'the' evangelical approach to the Genesis problem. Of course, there were notable exceptions, among men and movements, but in such bastions of orthodoxy as the UCCF and its related bodies, and in the religious press, a general assumption of the evolutionary theory of creation was largely unchallenged.

Four years on things have not changed dramatically. But the rapid growth of BCS has revealed us to be riding a tide of new interest in the radical reading of Genesis. Membership has grown by 50% in 1980 to around 600. The print-run of *Biblical Creation* stands at 1500. There seems to be no end to the opportunities and scope of the Society's work. In particular, the second Day Conference, held in Westminster Chapel in central London, was well-attended — the *Church of England Newspaper* reported that '350 people, half of them under 35' were there. This was no gathering of mindless and inward-looking people. They came to hear five distinguished speakers, three of whom (Professor Andrews, Dr Carson and Dr McConville) are 'academics' in the professional sense, and the questions their papers provoked covered everything from the chestnut about the meaning of 'day' in Genesis 1 to the problem of indeterminacy in science. The papers from the Conference are being sold (directly and through bookshops) and it is hoped will be read widely.

Also present at the Conference was a reporter from the BBC. He interviewed the speakers and others as he gathered material for a radio programme to be broadcast around the time this journal is published. The BBC briefly reported on the BCS Conference last autumn. Their interest in what we are doing is a sign that they realise the impetus behind our movement.

So now is the time for us to move forward, while opportunities present themselves. The Society is working on a number of new ventures to take advantage of the open door that lies before us. An Appeal has been launched to raise the funds necessary to support a full-time staff worker. He or she would be available to travel the country in response to invitations from churches, Christian Unions, and other groups, as well as streamlining our

administration and pioneering new projects. A resource library is being set up, to provide filmstrips, tape-slide sequences, journals and other materials for the use of members of the Society and others. We have already acquired some American material, and the first audio-visual sequence of our own making will shortly be available. Regional Conferences are to be sponsored, preferably in association with local churches or individuals who are prepared to take the initiative and make arrangements on the spot.

But the Society is no more than its members. It is financially rather frail, especially in the face of postage and printing costs which have risen enormously since subscription levels were set. Contacts with other similar groups, not only in the USA but all over the world, confirm us in our belief that the whole climate of evangelical opinion is beginning to change. But we believe that this is not *our* work alone. We do not attempt to separate our belief in creation from its Biblical roots and bases. On the contrary, it is a harmony of science and Christian theology that unites us and gives us our message. So our work is not ours, it is the Lord's; and our message to our members and readers and all who sympathise with what we are about is simply this: at this moment of opportunity, at this time of challenge and hope, *brethren, pray for us.*

N.M. de S. Cameron

The Conference papers are published under the title *In the Beginning A Symposium on the Bible and Creation*, at 70p (post free), and may be obtained direct from the Society or through Christian bookshops.

Any readers who would like more information with regard to the *Appeal* are invited to contact the Treasurer of the Society.

EDITORIAL COMMITTEE. The last issue of *Biblical Creation* and the present one carry some new information about members of the Editorial Committee. Gordon McConville was awarded his doctorate by Queen's University, Belfast, for his work on the Old Testament, and has been appointed Lecturer in Hebrew and Old Testament at Trinity College, Bristol. David Watts has been promoted to Director of the Research Laboratories of the Turner Dental School, and elected a Fellow of the Royal Society of Chemists. We congratulate our brethren on their success. And we welcome a new member to the Committee, the Revd Dr John C. Sharp, a Church of Scotland minister in East Kilbride. Dr Sharp is qualified in both science (engineering) and theology, but his special interest lies in the philosophy of science and the proper theological framework in which it should operate, a subject in which he did research for a Ph.D. before entering the parish ministry.

EDINBURGH CONFERENCE

The topic of *Science, Creation and the Bible* attracted a varied audience to this day conference in Carrubbers Close Mission, Edinburgh, on Saturday October 25th, 1980. The conference was hosted by the Mission and BCS organised the lectures and bookstall. The Revd Nigel Cameron was in the chair.

Dr John Sharp took the first session and lectured on *What is Science?* This proved a good introduction to the subject of the conference. Much of the preamble to the lecture is covered in Dr Sharp's article in *BC* 2:7.

The subject *The origin of biological information* was tackled by Dr Chris Darnbrough, research fellow in the Department of Biochemistry at Glasgow University and Business Manager of *Biblical Creation*. He explained in layman's terms the basic workings of cell reproduction and how the complexity and inter-relation of the whole process implied that a Creator was involved in its design, since chance processes could not account for it.

The final lecture, after a break for tea and the bookstall, was given by Dr Iain Spence, a lecturer in geology from Dundee. Dr Spence considered geological aspects of the argument for creation, and his paper gave rise to many of the questions which followed.

The question-time raised many interesting and thought-provoking issues. Apart from those on the interpretation of Genesis 1, and questions on the scientific basis for creation, a few final enquiries were put to the speakers on whether Creation Theory might be appreciated by the scientific community and the general public, and how best we could present it to them.

The conference was well supported, and proved a very worthwhile event, with perhaps 100 present, including many students. There is talk of another next autumn.

Lawrence R. Davie

CREATION IN THE NEWS

In recent months several discussions of the resurgent creationist movement have appeared in the secular press. This fact in itself is worthy of comment, as it would not have been conceivable a few years ago. Inevitably non-Christian journalists are liable to misunderstand, and perhaps sometimes to misrepresent, a religious movement with which

they have no real sympathy. But that their attention should have been called to a movement the existence of which they prefer generally to ignore is an indication of its strength.

The popular American journal **Science Digest**, which sells on bookstalls and in bookshops here too, carried in its Winter 1979 edition a three-page article under the title, **Educators against Darwin**. The piece begins:

Iowa State University at Ames is renowned as one of America's centers of advanced science and technology. So the shock waves spread far and wide when one of the keepers of that temple of science publicly rejected the theory of evolution and proclaimed his belief that the earth was created in six days about 10,000 years ago.

Moreover, Dr. David Boylan, who is the dean of the College of Engineering at Iowa State, and a chemical engineer, is not alone. He is one of dozens of scientists and technicians calling themselves 'scientific creationists' who have emerged on campuses throughout the country in recent years. Their ranks include engineers, physicists, biochemists, biologists, entomologists and physiologists.

Their stated aim is to have their theory of 'scientific creationism' taught in U.S. public schools, or, failing that, to have evolution dropped from the classroom.

The author evidently interviewed Dr Boylan, who 'looks like the serious engineer and scholar his colleagues say he is'. He is a member of the advisory boards of the Creation Research Society and the Institute for Creation Research, so is regarded as typical of this new generation of highly educated scientists who have espoused creationist views.

Dr Boylan and his friends, we read, are already achieving some success in their educational aim. A list is given of authorities which have either agreed to the teaching of the 'two models' of creation and evolution together as alternatives, or who have moved some way toward that position — by recommending such a course of action. Legislation is pending before a number of State legislatures.

The creationists are careful to stress that they wish their theory to be taught as a **scientific** theory. So, the article quotes a lawyer, Wendell R. Bird, former editor of the **Yale Law Review**, described as the creationists' 'legal strategist':

Creationists working to introduce creation into public schools (the American term for state schools — ed.) must distinguish sharply between scientific creationism and religious creationism. Scientific creationism can be taught in public schools, while religious creationism cannot under current law. Creationists approaching public schools must avoid reference in discussions, resolutions or classroom materials to the Bible, Adam, the fall, or Noah, except in showing that evolution is wholly contrary to the religious convictions of many individuals.

This is the case, of course, because of the bar which the U.S. Constitution places upon the teaching of religion in the schools maintained by the

state.

The article in **Nature** (17th April, 1980) focusses more specifically upon the position in Atlanta, Georgia, and begins by alluding to the famous Scopes trial of 1925 which 'may have temporarily taken the wind out of the creationist sails', but the effects of which seem to have passed. Thus:

Many schools throughout the country . . . are now required to teach creationist beliefs in parallel with evolutionary theory. And in at least six states — including Illinois, Florida, and New York State — legislatures are discussing bills which would make such practices compulsory. Yet while 'most scientists continue to treat the creationist movement with derision and scorn . . . In the south and mid-west, however, the reaction is different.' In Atlanta, the legislature has narrowly failed to pass a bill which would have required equal time for the two approaches. A similar bill, passed in Tennessee in 1973, had been declared unconstitutional, because it was considered to infringe the constitutional ban on religious education. As the writer concludes,

It seems only a matter of time before some state requires creationism to be taught wherever Darwin is invoked and another court is asked to rule on the respective definitions of science and religion.

These discussions provoke various responses, in addition to that with which we began: surprise, and pleasure, to find them in these magazines at all. For one thing, neither of them makes any attempt to weigh the evidence cited by the creationist lobby, though the **Science Digest** piece does refer to some of it. The writers clearly see creationism as a curious phenomenon rather than a challenge to their preconceptions about evolution. The time for creationists to throw their hats in the air will come when the secular scientific world feels it must begin to answer us! Furthermore, there is little concern to discover precisely why it is such competent scientists (and again the **Digest** writer pays some credit to the fact) actually believe these things. There are allusions to the 'anti-scientific' mood of modern society, to the increasingly right-wing trend of U.S. politics, to concern over crime rates and other social problems which are arguably related to an evolutionary view of things, and so on. But clearly the writers of these reports have never sat down and puzzled the matter out. They simply assume the evolutionary construction of the evidence, and shrug their shoulders.

But another question is raised, perhaps for us a more important one, and that concerns the relation of science and religion — and the idea that 'scientific creationism' can survive as a non-religious entity, distinguishable from 'divine creationism'. It is clear that these strange ways of thinking have been called forth by the peculiar character of the American constitution, and the need to fight the U.S. educational system on its own terms. As we use the valuable books and other resources that our brethren have made available to us, we should not uncritically swallow the idea that such a

distinction has any validity (outside, that is, an American law-court). The idea of 'creation' involves belief in a 'creator', whether the Christian God or some other; and all notions of a Creator are religious, by definition. That is not to say that we should not be 'scientific' in our theorising about creation. Of course we may, and that is the point of this movement of which we are a part: to develop an apologetic and defend our view of God and Scripture in the light of modern science. So our 'creationism' can indeed be 'scientific'; but it is inevitably religious.

It is also true that much good can be done by pointing out the holes in evolutionary theory and, where possible, kicking away its supports. But while from our point of view such activity will help establish our theory, from the evolutionists' point of view it may not. Dr Henry Morris is quoted in the *Nature* article as saying, 'Negative evidence against evolution is the same as positive evidence for creation'. The problem is that scientific theories are very sophisticated creatures, and the theory of evolution like so many others does not have to explain all the facts to be thought correct. It has simply to give the best overall interpretation of the available evidence, and to knock it down it will not do to pick holes in it; a coherent alternative must be provided.

The fact that our alternative is a theory inextricably bound up with the God of Scripture will mean that, for many people, whatever the difficulties with evolution they will still accept it; our alternative will, for them, have more difficulties. This is really another way of saying that, at the end of the day, we cannot argue someone into the kingdom of God. The arguments may seem water-tight to us, but unless the Spirit of God opens the eyes of those to whom we speak they will remain unconvinced. The way in which we construe evidence is influenced by all kinds of factors. In this case, we shall not convince unconverted men of the creationist position; or, if we do, it will be as a prelude to their conversion.

It has become something of a truism to look back to the work of Christian scientists for the roots of modern science as such. Numerous writers have demonstrated the truth of this analysis of things. Our need now is to turn the clock back to the days when men were prepared to see science and religion as but two sides of the one coin, with scientific endeavour as the work of exploring and understanding the creation of God. Until the mid-nineteenth century no conflict was seen in such an approach; indeed the two hung together. As we seek to commend our position to our Christian brethren who disagree with us, and to the secular world, let us not fall into the trap of believing that advantage will ultimately come from accepting this modern distinction between religion and science. It is ultimately a false distinction, and the value of *ad hominem* argument with scientists should not lead us to forget that it is **by faith** that 'we understand that the world was created by the word of God' (Hebrews 11:3).

N.M. de S. Cameron

A BILL FOR THE U.S. CONGRESS

A Bill to be entitled an act to protect academic freedom and to prevent federal censorship in scientific inquiry funded with federal tax monies.

Be it enacted by the Congress of the United States of America:

Section 1. This Act shall be known as the "Academic Freedom in Scientific Inquiry without Federal Censorship Act".

Section 2. The purposes of this Act are:

- (1) "To promote the Progress of Science";
- (2) To protect academic freedom in the award and use of federal funds; and
- (3) To prevent federal censorship of minority scientific viewpoints about the origin of the universe, life, and man.

Section 3. Science-related applications of federal funds shall not prefer the evolution model (frequently referred to as the theory of evolution) or any other model of origins over the creation-science model (frequently referred to as the theory of scientific creationism). In particular:

- (1) Federal funds for research that deals with the origin of the universe, the earth, life, and man shall be awarded to creationist scientist research applicants or other scientist research applicants without censorship of scientific viewpoints about the origin of the universe, the earth, life, and man. Research applicants shall be classified as creationist scientists, evolutionist scientists, or other scientists according to their signed statements of adherence to the creation-science model as defined in Section 5, to the evolution model as defined in Section 5, or to any other scientific model of origins.
- (2) Federal funds for museum exhibits that deal with the origin of the universe, the earth, life or man, or to museums that contain such exhibits, including the Smithsonian Institute, shall be disbursed to creation-science exhibits or museums to the extent such funds are disbursed to evolutionist exhibits or museums.
- (3) Federal funds disbursed or awarded by the National Science Foundation that are used for research or other activities dealing with the origin of the universe, the earth, life or man shall be disbursed or awarded to creation-science research or related activities to the extent such funds are applied to evolutionist research or activities or to other research or activities dealing with origins.

(4) Federal funds for the National Park service that are used for exhibits or signs that deal with the origin of the universe, the earth, life, or man, or to any other governmental agency, shall be used for creation-science exhibits or signs to the extent such funds are used for evolutionist exhibits or signs or for other exhibits or signs dealing with origins.

(5) Federal funds shall not be used for curriculum development or textbook writing for elementary or secondary school courses, other than military science courses, or for college courses dealing with origins, including the Biological Sciences Curriculum Study and Man: A Course of Study.

(6) No federal funds shall be used for any theistic, non-theistic, humanistic, or other religious doctrine about the origin of the universe, the earth, life, or man.

Section 4. Hearings shall be held by the U.S. House of Representatives Committee on Science and Technology and the U.S. Senate Committee on Commerce, Science, and Transportation, or their successors, on the scientific evidence for the creation-science model, for the evolution model, and for other science models of origins. The purpose of these hearings shall be to delineate the scientific evidence for these models, and to determine the existing uses of federal funds dealing with the origin of the universe, the earth, life, and man. The same number of witnesses shall be heard in favor of the creation-science model as the number in favor of the evolution model or the number in favor of all other science models of origins. Witnesses shall be classified as creationist scientists, evolutionist scientists, or other, according to their signed statements of adherence to creation-science as defined in Section 5, to evolution as defined in Section 5, or to any other science-model of origins. Witnesses must have an earned college or university degree from any institution in some field of science. No testimony shall be heard about religious beliefs but only about scientific evidence and existing federal programs.

Section 5. As used in this Act:

(1) "Creation-science model" means the positive and negative evidences for creation and inferences from such scientific evidences based on scientific principles. The creation-science model includes belief in:

- (a) Sudden creation of the universe, energy, and life;
- (b) The insufficiency of mutation and natural selection in bringing about development of all living kinds from a single organism;
- (c) Changes only within fixed limits of originally created kinds of plants and animals;
- (d) Separate ancestry for man and apes;

(e) Explanation of the earth's geology by catastrophism, including the occurrence of a worldwide flood; and

(f) A relatively recent inception of the earth and living kinds.

(2) Scientific evidences of and inferences for creation include, but are not necessarily limited to:

(a) The sudden appearance of complex living forms in the fossil record;

(b) The harmful nature of most if not all mutations, and the tautologous nature of natural selection;

(c) Application of the second law of thermodynamics to the transitions from greater order to lesser order, and the mathematical improbability of evolution of complex living forms;

(d) The systematic absence of transitional forms between kinds in the alleged evolutionary chain;

(e) The potential errors in the radiometric dating methods that are alleged to support an ancient age for the universe, the earth, life, and man; and the alternate interpretations and methods of dating the universe, the earth, life, and man to support a relatively young age;

(3) "Evolution model" means the positive and negative evidences for evolution and inferences from such scientific evidence based on scientific principles. "Evolution" includes belief in:

(a) Emergence by naturalistic processes of the universe from disordered matter and emergence of life from nonlife;

(b) The sufficiency of mutation and natural selection of present living kinds from simple earlier kinds;

(c) Emergence by mutation and natural selection of present living kinds from simple earlier kinds;

(d) Emergence of man from a common ancestor with apes;

(e) Explanation of the earth's geology and the evolutionary sequence by uniformitarianism; and

(f) An inception several billion years ago of the earth and somewhat later of life.

Section 6. This Act shall take effect in the federal fiscal year beginning after this Act's passage, and shall apply thereafter.

DO WE NEED PARENT-CONTROLLED CHRISTIAN SCHOOLS?

David Silversides

The question of whether we need independent Christian schools has been a topic of discussion from time to time among evangelical Christians and increasingly so as the state education system becomes more blatantly humanistic in its approach. As a conspicuous example of this trend, the theory of evolution is now assumed by non-Christian teachers to be the explanation of origins upon which we must work.

We submit, however, that even if such obvious flaws were absent from state education, there would still be a need for Christian schools.

Let us consider the subject in three stages:—

- 1) Why we need schools.
- 2) Why they must be Christian schools.
- 3) Why they must be parent-controlled Christian schools.

1) *Why Schools?* The family is a Creation ordinance (Gen.1:27—28), the school is not. We are inclined to forget this and to think and talk as if there have always been not only schools but state-run schools. But the family, not the school, is that which God established at the beginning, and parents are responsible for the upbringing of their children in its totality. (Deut. 6:6—9; Prov. 4:1—5; Eph. 6:4; Ps. 78:2—7). The parents are the divinely-appointed stewards of their God-given children (Ps. 127:3,4; Gen. 18:19; 33:5).

The only grounds upon which a parent may legitimately send his child to a school to be instructed is that for practical reasons he finds it desirable to ask others to assist him in the upbringing and education of his child and delegates to them certain functions necessary in order for his child to receive an education suitable to the age in which he lives. But he cannot shelve any part of his overall responsibility.

2) *Why Christian Schools?* If, as shown above, the school is an extension of the home, then, for the Christian parent, the school to which he sends his child must act as an extension of the Christian home. It must, therefore, be staffed by Christian teachers who will uphold the same standards as the child is accustomed to at home. The application of this falls into three main areas, the teaching, the discipline and the example.

a) *The Teaching.* All that is taught must be true. Erroneous views may be referred to and evaluated from the standpoint of truth, but not taught as if they were true. But the teaching must not only be true, it must be Christian. The whole aim of the child's upbringing, including the time he spends at school, is to prepare him as God's creature to live in God's

world to God's glory. To study this world and life without reference to God is practical atheism, even though all that is said is, in itself, true. An education which teaches facts as if they exist of themselves rather than by the Word of God is an atheistic education. (Ps. 33:6,10; 2 Pet. 3:5). For a man to lead a consistently non-Christian life he does not need to deny the existence of God openly. He only needs to forget God (Ps. 50:22). "God is not in all his thoughts" (Ps. 10:4). A father may never tell his son anything that is, in itself, untrue, but at the same time never mention God, the Bible, Creation, Sin, the way of salvation and so on. He would not be a Christian father. Likewise, a teacher may never teach falsehood, but by failing to acknowledge God when he ought to be acknowledged give an anti-Christian education. In the words of R.L. Dabney, "Hence as there cannot be in any soul a non-Christian state which is not anti-Christian it follows that any training which attempts to be non-Christian is therefore anti-Christian. God is the rightful, supreme master and owner of all reasonable creatures and their nearest and highest duties are to him. Hence, to train a soul away from him is a robbing of God, which he cannot justify in any person or agency whatsoever."

It only remains to be said, of course, that to the extent that a Christian teacher fails to give due acknowledgement of God as Creator, Governor and Redeemer, to that extent he fails to provide a Christian education.

b) *The discipline.* The basis of the discipline, that is, that which defines right and wrong, must be the Law of God. The practice of it must be in accordance with the Scriptures (Prov. 19:18; 22:15; Col. 3:21).

c) *The example.* The teacher, acting on behalf of the parents, must set the same example to the child as the parents themselves. That example must be the fear of God, so that the children are encouraged to make that same God their fear too. (Gen. 31:42,53). To quote Dabney again: "Some men, it is known, vainly prate of a supposed obligation to leave the minds of their children independent and 'unbiased' until they are mature enough to judge and choose for themselves. But a moment's thought shows that this is as unlawful as impossible. No man can avoid impressing his own practical principles on his child. If he refrains from words, he does it inevitably by his example." This is as true of the teacher acting in the place of the parents as it is of the parents themselves.

3) *Why Parent-Controlled Christian Schools?* The only legitimate authority that a teacher has is delegated parental authority. For, as was noticed earlier, God has committed the responsibility for the upbringing of children directly to the parents, not to either the state or the church. The civil power is to bear the sword of justice (Rom. 13:1-6), and the church is to administer those ordinances which Christ has committed to it under the jurisdiction of those governing officers of the church appointed by Christ, the Head of the Church (Matt. 28:19,20). But it belongs to parents to be responsible for the upbringing of their children. Now, absolute authority belongs only to God and no man may exercise

authority legitimately in any area of human life unless he can show that that limited authority that he exercises is warranted in the Word of God. The only legitimate authority a teacher can have, in Biblical terms, is delegated parental authority. It naturally follows from this that Christian schools should be controlled by those parents who send their children there and delegate their parental authority to the teachers, during certain hours of the week, so that they may cover particular areas of instruction on their behalf while the parents themselves retain overall responsibility for the education and upbringing of their own children.

We may now consider one or two common objections to parent-controlled Christian schools.

Objection 1: Is it not legitimate to put a child into a state school so that he will learn what the world is really like? Are we not in danger of over-protecting the child?

There are a number of reasons why this objection is invalid. Firstly, however wise such an objection may seem in our own eyes, it is contrary to the command of God which requires that we bring up our children in the nurture and admonition of the Lord (Eph. 6:4), and not only part of the time, but all day every day (Deut. 6:6—9). This ought to be sufficient answer in itself. We must submit to the Word of God rather than lean to our own understanding.

Secondly, it reflects an inadequate appreciation of the value of truth. Children need truth to prepare them for the real world. Light is not dependent upon darkness, and we may safely ensure that our children are taught everything from the standpoint of truth (even when dealing with false ideas) without any fear of doing them harm.

Thirdly, as the only grounds upon which a parent can send his child to school is by viewing the school as the extension of the home, it would be as justifiable to argue the need for the child to be exposed to anti-Christian influences from his parents at home.

Objection 2. Is it not enough if the child is taught at home to reject what the teacher says if it is contrary to Biblical teaching, and then at the end of each school day to enquire of the child what he has been taught and correct any false impressions picked up?

Leaving aside the feasibility of implementing such a course, requiring, as it does, the ascertaining of all that has been taught, the discipline that has or has not been administered and all the unacceptable aspects of teacher-example, this policy, however acceptable to us, is unacceptable to God. It is not adequate in terms of what God requires of parents, as we have sought to show above. In a word, the objection receives a negative answer direct from Biblical precept.

There are also other considerations. Its inconsistency should be

apparent. For a child to have continually to offset the teaching he receives at school (from a parental representative) with the teaching from his parents later on in the day is the same, in principle, as expecting a child to offset what his parents say one part of the day with what they say in another part of the day.

Such a policy is also unfair to the teacher. We must remind ourselves that whether the teacher acknowledges it or not the only legitimate authority he has for standing in a classroom teaching, controlling and disciplining children is that the parents of those children have asked him to do so and given him the necessary authority. He may think that the state can give him that authority, but from God's standpoint only the parents have that right. To ask a teacher to undertake the instruction of your child and to give him the necessary parental authority to do so and then use that same parental authority to encourage your child to ignore parts of that instruction is to ask a teacher to do that which you intend to frustrate.

Objection 3: Can a non-Christian teacher not give a Christian education?

It is true that a non-Christian can outwardly perform certain observances of a Christian nature, and some do. But to suggest that a non-Christian can teach in the way that a Christian ought to teach is to suggest that when a non-Christian teacher becomes a new creature in Christ it will have no effect upon his life during the many hours he spends in the classroom. The Scriptures, however, lead us to expect that God's grace at work in the soul will lead to a radical and increasing change in every area of life. This is not to say that any Christian teacher will be without fault. Every Christian is imperfect in this life and imperfect Christian teachers will give an imperfect Christian education. Only the Christian, however, will *begin* to press toward the mark, in the educational field or any other. He will aim at the true goal of education which is to encourage the child to view everything in the light of God's Word, and to live to the glory of and in the enjoyment of that God Who is the Creator and Sustainer of all and the only Redeemer of His people.

Whatever may be his duty, the non-Christian will not teach under the conviction that we are God's creatures, in God's world, ruined in sin by the Fall, accepted with God only when we approach Him united to Christ by faith. Neither will he teach with a true desire for the glory of this Great God, for the carnal mind is enmity with God (Rom. 8:5–8). The non-Christian teacher can no more be like a Christian teacher than a non-Christian father can be like a Christian father.

We need, then, parent-controlled Christian schools, and we need them urgently. Those who enter into the establishment of such schools, whether parents or teachers, may well have to endure reproach and sacrifice much to do so — but what is that, if, as we believe, such efforts are in accordance with the will of our King and our Redeemer? Let us be

jealous for His honour, for He is worthy of the devotion of our whole heart and soul.

“With my whole heart have I sought thee; O let me not wander from thy commandments. Thy word have I hid in my heart, that I might not sin against thee. Blessed art thou, O Lord: teach me thy statutes.” Ps. 119: 10–12.

The Christian Parent-Teacher League, of which Mr Silversides is the English Secretary, exists to fulfil the following aims:

- 1) To form a link between persons interested in the Christian doctrine of education and its implementation.
- 2) To stimulate, publicise and circulate opinion on Christian education by means of magazines and meetings.
- 3) To research into and provide information about the legal, financial and practical requirements regarding the founding of independent Christian schools.
- 4) To form a link between parent-controlled Christian day-schools, when established and to provide non-controlling help to the establishment of such schools conforming to the reformed standards.

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David Silversides

A SHORT READING LIST FOR THE STUDY OF THE EARLY CHAPTERS OF GENESIS

J.G. McConville

The following books and articles represent different points of view on numerous aspects of the theological problems concerning creation. They have been chosen for usefulness of one kind or another rather than their adherence to a particular line. Occasionally the 'colour' of a piece of writing is indicated.

Many of the items will only be obtainable in good libraries. If something is unavailable either for sale or in your library, there exists an Inter-Library Loan system by which photocopies of articles may be acquired and books borrowed for a short time from other libraries. Ask at your public or University Library for details.

1. On the interpretation of Scripture

- G.B. Caird, *Language and Imagery of the Bible*, London, Duckworth, 1980. Much of general use on interpretation of Scripture; includes a chapter on myth — more related to NT, but still important.
- H. Frei, *The Eclipse of Biblical Narrative*, Yale University Press, 1974. The thesis is that classical biblical criticism did not take biblical narrative seriously enough on its own terms. Includes a chapter on myth. Heavyweight.
- A.F. Holmes, *All Truth is God's Truth*, Leicester, IVP, 1977. On the implications of applying a biblical world-view to all areas of endeavour. Brief survey of science and religion, pp 58–60. Readable.
- A. Stibbs, revised by D. and C. Wenham, *Understanding God's Word*, Leicester, IVP, 1976. Short, helpful book for wide readership laying out general principles of biblical interpretation.
- J. Bright, *The Authority of the Old Testament*, London, SCM, 1967. Pp 168–251 deal specifically with hermeneutics. Designed primarily for the preacher; but a wide readership would profit. The author is a prominent neo-orthodox scholar.

2. Commentaries

- U. Cassuto, *Commentary on Genesis, I and II*, Central Press, Jerusalem, 1961, 1964. Idiosyncratic Jewish commentary, with many insights into the nature of the text (up to Gn 13). Incisive comment about some common critical views.
- D. Kidner, *Genesis*, London, IVP, 1967. Strong on exegesis, treating the early chapters as history (though not in creationist mould).
- F. A. Schaeffer, *Genesis in Space and Time*, Hodder and Stoughton, 1972. Concerned not to permit religion to be an 'upper storey' affair, divorced from the empirical world. Expounds Gn 1–11 on these premises.

3. Studies

- G. Ch. Aalders, *De Goddelijke Openbaring in de eerste drie Hoofdstukken van Genesis*, Kampen, Kok, 1932. A huge book in Dutch, out of date and difficult to find. Yet its scope and comprehensiveness make it very useful. Puts problems in perspective of a long history of interpretation. Chs 1–3 only. (Copy at Tyndale House, Cambridge)
- O.T. Allis, *The Five Books of Moses*, PRPC, Philadelphia, 1943, 1969. Includes a short treatment of Genesis in the light of archaeology, and in opposition to evolution. Also an appendix on the genealogies.
- B.W. Anderson, *Creation versus Chaos*, Association Press, New York, 1967. Relation of Genesis to ANE myths dealt with by prominent neo-orthodox scholar.
- N.M. de S. Cameron, ed., *In the Beginning . . .*, Glasgow, 1980. Papers of the 1980 BCS Day Conference, including discussions of Genesis 1–11 and of Paul's conception of Adam.
- B.S. Childs, *Myth and Reality in the Old Testament*, London, SCM, 1960. Compares and contrasts uses of myth in ANE with the OT's attitude. Good survey of detailed points of contact, with demonstration of distinctiveness of Genesis. Gn 1 is 'broken myth'.
- D.J.A. Clines, *The Theme of the Pentateuch*, Sheffield, JSOT, 1978. Not concerned with creation/evolution. But has interesting chapter on the structure and meaning of Gn 1–11, in itself and in relation to the rest of Genesis and the Pentateuch.
- W. Eichrodt, *The Theology of the Old Testament, II*, London, SCM, 1967, pp 93–117. Comparison of Genesis and ANE myths by eminent critical scholar.
- N.C. Habel, *The Form and Meaning of the Fall Narrative*, Concordia Seminary, 1965. Short book (53 pp) by a Lutheran scholar concerned to maintain the significance of Gn 3 for history, yet willing to see symbolic elements in the narrative.
- A. Heidel, *The Babylonian Genesis*, Chicago University Press, 1951². Authoritative comparison of Genesis with its Babylonian counterpart, insisting on distinctiveness of former, and difficulty of establishing dependence.
The Gilgamesh Epic and Old Testament Parallels, Chicago University Press, 1949². As above for Babylonian flood narrative.
- J. Houston, *I believe in the Creator*, Hodder and Stoughton, 1979. On the doctrine of creation. Disappointing on relation of Genesis to science.
- J.B. Pritchard, *The Ancient Near East: an anthology of Texts and Pictures, I, II*. Princeton University Press. 1958, 1975. Paperback. Self-explanatory.
- J.W. Rogerson, *Myth in Old Testament Interpretation*, Berlin and New York, de Gruyter, 1974. Technical work on the history of ideas of myth and its use in OT interpretation.
- N.M. Sarna, *Understanding Genesis*, Schocken Books, New York, 1970. Comprehensive critical study of Genesis and non-biblical sources bearing on it.
- D.C. Watts and D. Tyler, eds., *Focus on Creation*, Rainbow Press, Derby, 1978. Papers of a conference on origins, including one by N.M. de S.

Cameron on 'Evil and Evolution', i.e., some theological implications of the theory of evolution.

- P.J. Wiseman, *Clues to Creation in Genesis*, London, Marshall, Morgan and Scott, 1977. Re-issue of two earlier books. An interpretation of Genesis based on studies of ANE inscriptions. See review in *Biblical Creation* 7.
- E.J. Young, *In the Beginning*, Edinburgh, Banner of Truth, 1976. On Gn 1–3, arguing for the truth of the chapters, against various modern views. Strong plea for historicity. Reticent on age of earth, though warns against uniformitarianism.
- Genesis 3. Banner of Truth, 1966. Devotional exposition of the chapter as literal history.
- Studies in Genesis 1*, PRPC, Philadelphia, 1976. Three heavyweight studies on i) the relation of Gn 1:1 and 1:2; ii) the meaning of 1:2, and iii) the days of Genesis. In the last he argues for a chronological value for the days, even though their length cannot be determined. Gn 1 is 'straightforward, trustworthy history' (p 105) — yet it is allowed to contain 'figurative elements' (p 104). The articles originally appeared in the Westminster Theological Journal, vols. 21, 23, 25.

4. Articles and essays

- O.T. Allis, 'The Flood of Waters, Gn 6:17', *Princeton Theological Review* 16 (1918), 103–107. A short note. The word *mabbûl*, flood, is Hebrew, not Babylonian.
- G.W.E.C. Ashley, 'Reflections on the Language of Gn 1 and 2', *Semitics* 6, 58–70. A plea to allow a study of language and style in these chapters to challenge critical theories.
- J. Barr, 'The Meaning of "Mythology" in Relation to the Old Testament', *Vetus Testamentum* 9, (1959), 1–10. A leading critical scholar shows how the OT differs from the ANE myths.
- L. Birney, 'An exegetical study of Gn 6:1–4', *Journal of the Evangelical Theological Society* 13 (1970), 43–52. The 'sons of God' were mighty rulers; the sin was polygamy. (Cf art. by M.G. Kline, below.)
- D.J.A. Clines, 'Story and Poem: the Old Testament as Literature and as Scripture', *Interpretation* 34 (1980), 115–127. On the necessity of appreciating the literary dimension of Scripture. Focuses on Jonah, David and others — but principles fundamental.
- G.F. Hasel, 'Recent Translations of Gn 1:1; a critical look', *Bible Translator* 23, 154–167. A survey.
- 'The Significance of the Cosmology in Gn 1 in relation to ANE Parallels', *Andrews University Seminary Studies* 10 (1971–72), 1–20. Genesis 1 carefully retains certain motifs of the myths, but in a framework of sharp polemic against them. Goes further than Childs' idea of 'broken myth' (see above).
- R.T. Ingram, 'The Grace of Creation', *Westminster Theological Journal* 37, 206–217. Attempts to sketch a *theology* of creation vis-à-vis redemption. Heavily polemical; scientific pronouncements a weak point; but useful.

- W.C. Kaiser, 'The Literary Form of Gn 1–11', in *New Perspectives on the Old Testament*, ed. J.B. Payne, Word Books, Waco, 1970, 48–65. Title a misnomer; rather on literary type; another blast against myth.
- K.A. Kitchen, 'Myth and the Old Testament', *Theological Students' Fellowship Bulletin* 44 (1966), 1–10. On definitions of myth, and comparison between myths and OT; OT is distinct; useful summary backed by erudition in ANE.
- M.G. Kline, 'Divine Kingship and Gn 6:1–4', *Westminster Theological Journal* 24 (1961), 188–204. Useful as introduction to a difficult passage, rehearsing possible solutions. The one adopted – 'sons of God' are a dynasty of tyrants; may or may not be found convincing.
- W.G. Lambert, 'A new look at the Babylonian background of Genesis', *Journal of Theological Studies* 16 (1965), 287–300. Authoritative consideration of parallels between OT and ANE (creation and flood), concluding for different kinds of dependence at different points. Important addition to Heidel, and especially for chronological implications and dependency theories.
- J. Murray, 'The Origin of Man', in *The Law and the Prophets*, ed. J. Skilton, PRPC, Philadelphia, 1974. Theological treatment of Gn 1 by an outstanding evangelical theologian, showing man's distinctiveness in creation; concludes by adducing theological objections to evolution.
- N.H. Ridderbos, 'Genesis 1:1,2', *Oudtestamentische Studien* 12, 214–260. Close exegesis and rehearsal of options; concludes tentatively for *creatio ex nihilo*. (German)
- G.V. Smith, 'Structure and purpose in Gn 1–11', *Journal of the Evangelical Theological Society* 20 (1977), 307–319. On literary features and style; development of themes of blessing and curse in Gn 1–11; good positive contribution to the interpretation of the chapters.
- M.F. Unger, 'The Babylonian and Biblical accounts of Creation', *Bibliotheca Sacra* 109 (1952), 304–317.
- G. van Groningen, 'Genesis: its Formation and Interpretation', in *Interpreting the Bible Today*, ed. S. Kistemaker, PRPC, Philadelphia, 1970. Genesis in its place in the Pentateuch; critique of critical theories. Reviews theories re Gn 1–11, and challenges from myth and science. Insists on Genesis' intention to record history: written by Moses, possibly from ancient records. (A more sober attachment to this view than that of P.J. Wiseman; see above.)
- B. Waltke, 'The Creation Account in Genesis 1:1–3:1 Introduction to Biblical Cosmogony', *Bibliotheca Sacra* 132 (1975), 25–36. Insists that views of origins are determined by 'faith positions'.
- (cont. II) 'The Restitution Theory', *ibid.*, 136–144. Rejects.
- (cont. III) 'The Initial Chaos Theory and the Re-Creation Chaos Theory', *ibid.*, 216–228. Rejects also; thorough.
- (cont. IV) 'The Theology of Gn 1', *ibid.*, 327–342. Common source and continuity with myths, but polemical stance. Also positive contribution on attributes of God.
- (cont. V) *Bib. Sac.* 133 (1976), 28–41. Continues on attributes. A worthwhile series of articles.
- B.B. Warfield, 'Darwin's Arguments against Christianity and against

Religion', in *Selected Shorter Writings II*, ed. J.E. Meeter, PRPC, Philadelphia, 1973, 132–141; repr. in *BC 2*. Unusual article, tracing reasons why Darwin broke with his Christian faith as a result of, or concomitant with, his adoption of his theories of origins.

'On the Antiquity and Unity of the Human Race', *Biblical and Theological Studies*, PRPC, Philadelphia, 1952, 238–261. The age of mankind not in itself theologically significant; genealogies not centrally concerned with chronology. Yet scientific estimates of age of earth also provisional (examples out of date, but position still tenable). *Unity* of race in Adam, however, is of the essence in Christian theology.

- N. Weekes, 'The Hermeneutical Problem of Genesis 1–11, orig. pub'd in the Australian *Theolog Review* vol. 8 (1972), repr. in *BCI*, October 1978, 15–27; and in *Themelios*, Vol. 4 no. 1, Sept. 1978, 12–19. Weekes makes a strong plea for a literal reading of the chapters after discussing and rejecting alternative hermeneutical options.
- W. White, Jr, 'The contemporary understanding of Gn 1:1–2:3', in *The Law and the Prophets* (see under Murray), 158–173. Surveys a range of ANE creation myths (Sumer, Egypt, Hatti, as well as Babylon). Presents 14 kinds of interpretation of Genesis 1–11 (very useful), not all mutually exclusive, with evaluation. Very aware of problem of relating Bible and science.

Further copies of this reading list are available from the Biblical Creation Society

REVIEWS

THE LEGACY OF THE MIDWIFE TOAD

David J. Tyler

The name of Paul Kammerer deserves to be more widely known than it is. This Viennese scientist was at the centre of a heated controversy both before and after the First World War. Kammerer was an experimental biologist who claimed to have demonstrated the Lamarckian principle of the inheritance of acquired characteristics.

Lamarck's thinking was directed towards providing a mechanism for evolutionary change. He suggested that advantageous material changes in the parents are capable of being transmitted to their offspring. Lamarckians view the evolutionary process as a progressive construction exercise: each generation benefits from the accumulated achievements of its forbears. Neo-Darwinians, on the other hand, insist that genetic change cannot be induced by acquired characteristics. The parents transmit to their offspring only that which they themselves have received: the DNA code is a blueprint which cannot be altered by the achievements of the organism, but only by occasional random mutations. This principle is known as Weissmann's doctrine, and it has been the accepted view of mainstream biologists in this century.

Kammerer's aggressive advocacy of Lamarckism was fiercely resisted by the neo-Darwinians. The situation was aggravated further by the fact that Kammerer was a gifted experimenter, and he was able to conduct research programmes which were beyond the capacity of others to repeat. The record of Kammerer's life and work is contained in a volume entitled "The case of the midwife toad" told by Arthur Koestler. In a series of gripping chapters, we are introduced to this highly-strung, decadent but brilliant man, and to his fascinating experimental results. We read of his work with spotted salamanders, with sea-squirts and also with the notorious midwife toad.

The controversy raged primarily over the changes which Kammerer induced in the midwife toad, *Alytes obstetricians*. Koestler provides a concise explanation of the experimental work. "Whilst most other toads, and frogs, mate in the water, *Alytes* mates on land. During the mating procedure in water, the male toad clasps the female round the waist and keeps her in his grasp for a considerable time — sometimes for weeks — until she spawns her eggs, which he then fertilises with his sperm. To get a firm grip on the female's slippery body in the water, the male toad develops in the mating season swellings on its palms and fingers of a blackish colour, from which small horny spikes protrude: these are the famous nuptial pads. But the midwife toad, mating on land, where the female's skin is comparatively dry and rough, does not need and does not possess these pads. The female emits a multitude of eggs attached to

long strings of jelly, and the male, after having fertilized them, winds these beads of eggs round his hind-legs and carries them with him until the young hatch — hence the name midwife toad. Kammerer's claim was that by inducing *Alytes* to copulate in water, like other toads, for several generations, they eventually developed nuptial pads as an acquired hereditary feature."

Koestler follows the history of the controversy through to the dramatic discovery of forged evidence and the subsequent suicide of Kammerer. Most observers have concluded that Kammerer was the forger and that, by his own action, he condemned himself. However, Koestler argues strongly and convincingly against this view. In Koestler's judgment, Kammerer's work was accurately reported and ought still to be considered as valid experimental evidence. The main reason why this has not happened is attributed to the intellectual dogma of 'scientific orthodoxy', which efficiently sifts out certain lines of evidence and classifies them as being unworthy of further consideration.

Koestler also points to more recent work which indicates that the Weissmann doctrine, the so-called "Central Dogma", is invalid. He makes it very clear that neo-Darwinistic orthodoxy is but a front, concealing a ferment of conflicting ideas. "It is by no means only Lamarckians who find (neo-Darwinism) difficult to accept; there is a considerable proportion, perhaps even a majority, of eminent biologists inside the scientific Establishment, who reject Lamarckism and yet feel that while the Darwinian theory of natural selection operating on random mutations answers *some* of the problems posed by evolution, it leaves the most important ones unanswered."

In the past year, another step has been taken to revive the Lamarckian controversy. An Australian immunologist, Edward Steele, has authored a book which criticises neo-Darwinism and expounds his own view of how acquired characteristics may be inherited. Experimental support has been supplied in a paper by Gorczyński and Steele. Male mice were given an immunological tolerance to transplanted foreign tissue, and it has been found that this tolerance can be genetically transmitted to the offspring through at least two generations.

Creationist authors frequently refer to 'variation within a created kind', without being very specific on the genetic implications of such a concept. It appears to this writer that the work of Kammerer and Steele is valuable, not in the support of Lamarckism, but in the exploration of mechanisms of limited variation which go beyond the well-known Mendelian analysis of genetic change. There is a storehouse of instructive controversy in the literature cited below, and creationist biologists will undoubtedly find these developments of great interest. The following questions may be found worthy of consideration.

- * What do Kammerer's experimental results actually prove?

- * How much capacity for variation is "built-in" to the genetic blueprint?
- * Is there a scientific Establishment, and how much influence does it have?
- * Has evolutionary dogma hindered endeavour?
- * How much are scientists influenced by their own temperaments?

Koestler's book is enjoyable and instructive reading for the biologist and non-biologist alike, and a valuable contribution to scientific history.

For further reading.

Koestler, A., *The case of the midwife toad*, Hutchinson & Co., 1971.

Steele, E.J., *Somatic selection and adaptive evolution*, Williams — Wallace, 1979.

Gorczynski, R.M. and E.J. Steele, "Inheritance of acquired immunological tolerance to foreign histocompatibility antigens in mice." *Proc. Natl. Acad. Sci. USA.* 77, 1980. 2871-2875.

Taylor, R.B. "Lamarckist revival in immunology", *Nature.* 286, 1980, 837—838.

CREATION AND EVOLUTION

By Kenneth Taylor, Tyndale House, 1977. 124pp. \$1.95.

This book by Kenneth Taylor, of Living Bible fame (or notoriety!), is a republication of two earlier booklets issued separately on Creation and on Evolution (for High School students) published in 1969.

Part I, *Creation* (pp 5—62), is a challenge to evolutionary perspectives

in the light of the complexity and order of the natural world. Using the vastness of the stellar universe, the complexity of living cells and the instinctual behaviour patterns of the ants and the bees as his examples, he presses home the argument to design. Are all these ordered phenomena really the product of evolutionary chance, he asks?

Part II, *Evolution* (pp 63—end) sets out what Dr. Taylor believes to be the issues at stake in the debate, namely, the justification of atheism and the reliability of the Bible. He then discusses the case for biological macro-evolution and points out the difficulties posed for Darwinian natural selection by modern genetics and the weaknesses of the fossil record in its testimony to such processes. He expresses scepticism about the usefulness of the 'ape-men' finds. The rest of the book is taken up with short discussions of various 'chestnuts' — spontaneous generation, the days in Genesis 1, and the difficulties of the theistic evolution approach (which he rightly notes as popular in Britain amongst evangelicals).

Dr. Taylor writes in a simple direct style with his teenage audience clearly in mind — did this start life as a piece for his own children too?! And the book is profusely illustrated with dozens of generally well chosen black-and-white photos and some helpful sketches. Occasionally the discussion becomes somewhat confused, as at pp 66f when he rightly stresses the importance of presuppositions in shaping theories. But he leaves the impression — unintentionally, I'm sure — that what data we have on origins cannot be used to evaluate the scientific status of the two approaches.

I have two criticisms of the book. First, Kenneth Taylor is rather slow to give content to what he means by a Creationist approach. This is particularly so in Part II. There it appears that the only initial content to his position is that Adam was separately created as the first man. And this is not for a reluctance to use the Bible, for he quotes freely in an apologetic context in Part I on the issue of design. Secondly, and more seriously, he gives away too much to the evolutionary consensus on the age of the earth. This almost compels him to interpret the days of Genesis 1 as 'six long geological periods' (p 116). Would some attention to a Flood geology have helped him here? Anyway, most *BC* readers at this point will be unhappy at such a patent attempt at 'harmonisation'.

Overall, however, I would still strongly recommend this book for interested teenagers. We have too little material for our high schools here — Professor Andrews' book aims at the same market but is probably more demanding — and we need to win the battle for the reliability of the Bible in the scientific arena at this early stage. Dr. Taylor does not underestimate the difficulty of his task. But as he puts it in Part II, 'there comes a time when a person must think for himself'. I for one will be hoping for a revised British edition soon.

Charles Whitworth

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